4. Fall of sap the butter and milk is milked
from heaven, the bond[1] of the sacrifice, the water is
generated: the assembled liberal givers delight him:
(the Soma-juices) the leaders, the protectors shovrer
down the accumulated (water).
5. Combining with the wave the Soma utters a
cry ; he sprinkles[2] his god-protecting body for the
worshipper; he places the germ upon the lap of the
earth, whereby we acquire sons and grandsons.
*>. Xay these (juices) which are in the third T^-x
world, the world of many streams, unconnected,
bestowing Drosenv, descend; the four dibits" ('of
o x *^> *. r > V– V.
the Soma) sent down from heaven bearing water
bring the oblation and the nectar.
6. When the *Soma* seeks to gain (heaven) he
assumes a white colour; showering (benefits),
powerful he knows (how to bestow) abundant
wealth (upon the worshippers). He by his wisdom
is associated with excellent rites; he bursts asunder
the rain cloud from heaven.
7. Anon the *Soma* suecessfullv[4] reaches the

'*h* is taken by Sayana as "binding," from *nan,* to "bind.

- *i.e.* distils into the Tesse!?.

[3] Sayana explains *ndlhaJi* as the rays *fdiptzyahj* or digits

fkaldhj of the *Soata,* and derives it ir a confused ^ray "both
from *fixlJizs,* heaven, and the root *nan,* to bind *(ndlk&h—xjlhs&o*
IddkU'dk " obstructing heaven??).

[4] Savana exDlaiafe *sasavdn* as *$ambhajvn?* irhich must mean
"enjoying, possessing," though, *sambkajamdnah* woald.be more
correct in this sense.